



Early Indian painting seen in a museum depicts herding of buffalo (top photo). Indian Education faculty members walk on the old pioneer trail in Wyoming (Photos by Dean Rigby)

Indian Education Faculty Visits Reservations, Sites

During the week of July 22-28, ten Indian Education faculty members of Brigham Young University traveled on an in-service workshop to 11 reservations in the northern part of the western United States and into Canada.

Their trip took them through parts of Idaho, Montana, Canada, and Wyoming.

The purpose of the workshop was to expose the faculty to the various Northern Indian tribes and their ways of life and to become more aware of their tribal customs. W. Dean Rigby said, "The trip accomplished all the objectives historically, geographically, and ethnically."

Throughout the six days of traveling, they visited and talked with tribal leaders and viewed historical sites which related to Indian history. The faculty members used their camping skills on overnight campouts during the full week of travel.

By previous arrangement the economic adviser of the Blood Reserve in Canada did a presentation on ways in which the Blood tribe was making themselves economically stable by using their natural resources.

Charlotte Lofgreen, who has been with the Indian Education department for nine years said, "The trip enabled me to see how

different the northern tribes are from the southern tribes. Up north the land is used primarily for agriculture. I was also impressed with the Blood reserve's manufacturing of modular homes."

The most impressive parts of the trip included their stop at Custer's Last Stand and the Cody Museum. Mrs. Lofgreen said, "It was interesting to note that the Indians as well as the non-Indians were visiting the historical sites."

"Not only did we get to visit these historical sites, but we were able to see where some of the BYU Indian students come from," said Mr. Rigby.

Barbara Jackson, the department secretary said, "Going through 11 reservations and being able to see the Indian as they live broadened my scope in the understanding of the ways in which the Indian people live. I appreciate the opportunity and the experience made available to me to take the trip I otherwise would not have gone on."

Other faculty members who went on the trip included Dr. V. C. Osborne, department chairman; Rush Sumpter, Darlene Herndon, Rondo Harmon, Pam Campbell, secretary; and Arturo DeHoyos and Max Swenson of the international student office.

Lena Judee To Sing On Lawrence Welk Show

By Marlis LaRose

Lena Judee, A Navajo and senior in vocal performance at Brigham Young University, will sing on the nationally televised Lawrence Welk Show during the week of Sept. 13-16.

The 24-year-old singer from Pinon, Ariz., spent the first week of August in Hollywood preparing and taping the fall show. (Check local TV schedules when the Welk Show comes in your area. In Utah, the show will be broadcast on Sept. 15 on Channel 4 at 6 p.m.)

Janie Thompson, creative director of the BYU Lamanite Generation in which Lena has sung for four years, said that fan letters will help keep Lena on the show. Letters should be written to Lawrence Welk Show, 100 Wilshire Blvd., Suite 700, Santa Monica, Calif. 90401.

While touring with the Lamanite Generation about two years ago in Southern California, Lena was given an opportunity to audition for Lawrence Welk. She was only a sophomore at the time. Welk was impressed but encoura-

ged her to finish her education before singing professionally.

The senior has been taking lessons from Dr. Robert Downs and was driven in the summer to audition for Welk and his production staff. They liked what they heard and invited her to be on the show. She will sing "Everybody Is Reaching Out for Someone." If the audience response is good, Lena has a chance to become a regular on the show which is broadcast in both the United States and Canada.

With the Lamanite Generation, she has performed as a soloist in the U.S., Canada, and Scandinavia. She has also sung for the inaugural ceremonies of Navajo Tribal Chairman Peter McDonald, the Tribal Council, and other Indian leaders in Window Rock, Ariz. She also sang for the National Indian Education Association Conference in St. Paul Minn.

Lena has also sung for President Jimmy Carter, former President Gerald R. Ford, LDS Church President Spencer W. Kimball several times, and for Queen Margrethe of Denmark—both in public performance and at her summer castle for family and close friends. She was also a soloist with the U.S. Air Force Band in Europe at the famous Rebild Festival in Aalborg, Denmark.

A convert to the LDS Church 10 years ago, Lena spent one year on the Placement Program in Layton, Utah, and also attended Albuquerque Indian High School.

She has five brothers and one sister, Lisa, who lives in Provo with her.



Lena Judee, performing here with the Lamanite Generation, will be seen on the nationally televised Lawrence Welk Show in mid-September. She is a BYU senior and a full-blooded Navajo.



The art of basket weaving is fast becoming almost a lost art. A feature story on pages 4-5 by Wanda Manning explains details of the art. Here Verenda Rainer (right) and her mother Mrs. Dosela from Arizona, gather weaving materials.

Editorial

If you truly wish to change your life for the better and are willing to pay a price in time, thinking, and effort to reach your goals, and if you are not kidding yourself—then you hold in your hands a diamond plucked from a beach of pebbles, a road map to a better future, a valuable blueprint that will enable you to completely reconstruct your future.

The fact that you are here at Brigham Young University and trying to make a success out of college is a step of many steps in life which lead your life in paths of constructiveness. Only you can determine whether your stay will be a success or not. By being around the right people, the right places, and most important the right atmosphere for a good wholesome learning experience guarantees success.

Even though obstacles are placed before and within your paths, enduring to the end will make it all worthwhile. Andrew Carnegie said, "Anything in life worth having was worth working for."

No person can become strong without struggle, without the effort of putting himself against trouble and hardship and to meet and deal with life creatively. We will always need to be alert and thoughtful and to think in a positive manner, constantly rallying personality forces into effective and desirable action.

Of primary importance is the "I will keep trying" attitude, "the never give up," "the stick with it," "the hang in there" and "the keep it going" attitudes.

—Wanda Manning
Co-Editor

National News

Indian Programs taken out of Department of Education bill: The House voted to remove BIA educational programs from the bill proposing a new Department of Education. This means the BIA education programs would not be transferred to the new department. The House bill, which had originally included the Indian programs among those to be placed in the proposed Department, was amended by a vote of 235 to 170. This substantial majority should assure that no further effort to include the Indian programs were not included in the Senate version of the bill. Since the first introduction of the proposed legislation last year, there has been unified opposition of the Indian community to the transfer of the BIA education programs.

Program Funds Indian Student for Post-Graduate Work: A fellowship program authorized by the Education Amendments Act of 1974 and administered by HEW will provide funds for 238 Indian students to study medicine, law, business, engineering and forestry in the 1979-80 school year. The average grant, designed to cover most education costs and subsistence for students and dependents, is \$5,000. The fellows, one third of them women, were selected competitively. They represent 67 tribes and live in 35 states and the District of Columbia.

Speech by Peter McDonald in congressional record: A speech given by Navajo Tribal Chairman Peter McDonald at a meeting of the National Energy Resources organization was inserted in the June 21 Congressional Record at the request of Congressman Morris Udall (D-Ariz.) who described it as a "forceful, revealing statement of the position of the Indian tribes regarding the development of their energy and other resources...instructive, not only with respect to the general development of Indian-owned resources, but also with respect to the general development of this Nation's resources." The following is excerpted from McDonald's speech: "So, where does that leave us? I was asked to speak as a potential seller, about the Council of Energy Resources Tribes. You ask, 'What does he really mean? Is this some elaborate sales pitch for jacking up the price?' This is not the case—for some things are not for sale. And if we are to treat each other with respect, then you must understand our way of life and our children's rights to maintain it..."

"There is no fair market value of Indian resources. For there is no open market, no knowledgeable seller, no absence of duress, and no price we can place upon our future and our children's future. We have coal and uranium, but we also have vast stretches of land from which solar energy can be drawn and the winds harnessed. We have water and minerals. But we also have a culture; and we value the air we breathe and the sun we can still see. We ask that you seek alternatives, that together we seek alternatives before we prey on each other."

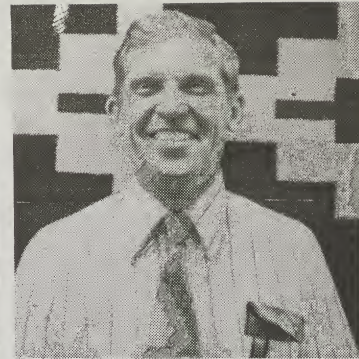
The Institute of American Indian Arts will continue to offer the full two-year accelerated art-education program at its home base in scenic Santa Fe, NM. This announcement of support for the existing two-year, post-secondary junior college dedicated to the training of artistically talented Indian youth from tribes throughout the nation comes from Assistant Secretary of Indian Affairs Forest Gerard and the Director of the Office of Indian Education Program, Earl Barlow. It was previously announced through error that the school would not accept new students and would serve only those who had been previously enrolled in the programs. The institute is accepting applications from all new and returning students for both grades 13 and 14.

The Institute is unique because it is the only school in the country founded and funded by the federal government to provide accelerated art instruction for Native American students. The outstanding works produced by these students have brought national and worldwide acclaim.

For applications or more information, write to: Admissions Office, Institute of American Indian Arts, 1300 Cerrillos Road, Santa Fe NM 87501.



SHARON KENT



EDWIN SORENSON

Two Leaving Indian Education Department

Two of the Indian education staff — Sharon Kent and Edwin Sorenson — will not be with the Indian Education Department after this term.

Sharon Kent has been serving as a counselor to the Lamanite students. She has been on the staff two years, and her duties included helping students with their schedules, counseling students, keeping track of students who have and are graduating, and keeping in touch with Lamanite missionaries, etc. She has also been a big help with the Eagle's Eye, such as obtaining stories and needed information.

Miss Kent obtained her master's degree in educational psychology from Brigham Young University in April of 1977. She started counseling in May of that year. Previous to that, she taught school — special education on the high school level. She also worked as a social worker in California. She "discovered" Indians in 1973,

while teaching in Salt Lake City. Miss Kent says that the placement students taught her all she knows about Indians. She said, "The Lamanite people are a people of promise; it has been a wonderful opportunity to work with them."

Mr. Sorenson, who also has worked in the Indian Education Department for two years, is a teacher of math, effective studies, and engineering orientation. He started in the department in September of 1977.

He received his master's de-

gree from Utah State University in industrial arts. He will have his Ph.D. in industrial arts in December of this year. Born in Wyoming, Mr. Sorenson has been a member of the Church all of his life. His wife said of him, "He loves working with the Lamanites and wants to stay in this area and continue doing so."

Department chairman Dr. V. Con Osborne said of the two who are leaving, "The department appreciates their superb attitudes and the honorable effort they have put forth."

News Staff Works Hard

Thanks to two sisters—Wanda and Vickie Manning—the spring issue of the Eagle's Eye went to press in early June.

The sisters were joined for the summer issue by Marlis LaRose, former staff member who spent spring term visiting friends in Ephraim, Utah.

Wanda and Vickie have already graduated from BYU and are taking certain courses as graduate students. Wanda is a "Reader" for Burrell's Press in Provo and Vickie teaches in the Indian Education Department. This summer term Vickie has been in charge of the Indian orientation program. The Mannings are from Nevada originally, but have lived in Mesa, Ariz., for many years.

Marlis is a scholarship winner and has begun classes for her sophomore year.

The Eagle's Eye is distributed to 90 libraries in cities and at universities throughout the United States, Canada, and other foreign countries. This is being done by the BYU library which sends out certain materials frequently from the BYU Campus. A total of 5,000 copies are printed each issue and is distributed to 500 BYU Indian students and thousands of others in seminaries and institutes across the United States.

The Eagle's Eye is sent to such places as Stanford, National Library of Australia, Research University in Vienna, Austria, University of Manitoba in Canada, Kent State University in Ohio, University of Notre Dame, a university in Cuba, and the University of Oxford in Oxford, England.

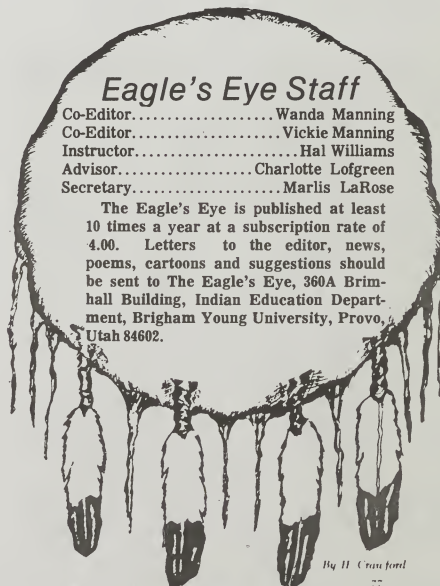


Working on the summer issue this year have been staff members Vickie Manning, left, co-editor; Marlis LaRose, secretary; and Wanda Manning co-editor.

Eagle's Eye Staff

Co-Editor..... Wanda Manning
Co-Editor..... Vickie Manning
Instructor..... Hal Williams
Advisor..... Charlotte Lofgreen
Secretary..... Marlis LaRose

The Eagle's Eye is published at least 10 times a year at a subscription rate of 4.00. Letters to the editor, news, poems, cartoons and suggestions should be sent to The Eagle's Eye, 360A Brimhall Building, Indian Education Department, Brigham Young University, Provo, Utah 84602.



dian women, were their poems, their painting, their sculpture, their cathedrals, their music; and the civilized world is just learning the first lessons of the aboriginal melodies and harmonies in these wicker-work masterpieces.

Basket making, as a fine art among the Indians, is rapidly dying out. But in almost every case the basket maker of today is dominated by a rude commercialism rather than by the desire to make a basket which shall be her best prized household treasure as the highest expression of which she is capable of the art instinct within her. Hence, the rage for old baskets.

A true collector does not wish a basket made to see. And as the old baskets were comparatively limited in number, the opportunity to secure them is rapidly passing away, if it has not already disappeared.

The reasons for the decline in both the quality and quantity of Indian basketry are many. Perhaps the single most important factor was the breakdown of long-established customs and values. This breakdown reduces the need for traditional basketry, and perhaps even more importantly, resulted in a lowered status for basketry in the eyes of the natives themselves.

Additionally, some groups were relocated in areas where access to needed basketry materials was severely limited and encroaching civilization often destroyed the easily accessible gathering areas of those who were not moved.

Economic considerations played an increasingly important

role as the various basket making tribes came under the influence of the economic system of the dominant culture. Weavers quickly learned that a few days of farm labor would pay an amount equivalent to that received for selling a basket that required weeks or even months to produce.

Thus, basketry fell from an exalted position in the economic scheme of native America to the very bottom of the system that supplanted it. In many areas this occurred in the span of one lifetime.

Mrs. Veranda Rainer, an Apache-Pima Indian who has kept alive the family art of basket weaving, feels the mothers do not take the time to show their daughters this art. "She has to have a feeling and truly understand the meaning behind basket weaving. A person must use all of their senses in the creation of this art. We do it because it is a way of life for us. You have to realize that what you have created is a part of you."

She will pass this art on to her daughter as her mother did to her. Mrs. Rainer said, "It will teach patience and be a training tool for her in the future to finish whatever she starts."

In basket-making, there are several characteristics to be observed which will enable one to classify the objects and to refer them to their several tribal manufacturers. These characteristics are the material, framework, methods of weaving, coiling or sewing, border, decoration and the use.

The tool almost universally used in the manufacture of coiled ware is a bone awl or pricker.

Of the manipulation of the material previously to the weaving, little is known.

American Indian basketry is a product of a people who labored for the joy of creating something of beauty and value to be shared with family and friends in this life or in some instances to be taken into the after world.

The basic techniques of the craft, like the lifestyle of the peoples who practiced it, saw little significant change over a period of several thousand years.

Each generation of weavers worked strictly within the accepted artistic tradition of its time. They did as their mothers and grandmothers did, and so, too, taught their daughters. But it is only probable that even in the smallest bands, an occasional especially creative individual would add her own contribution of talent or quality to the established style.

Thus, a new standard might be established that would become a model to be imitated by other weavers who were perhaps less gifted, yet were nonetheless strongly motivated to do their best. The effect was cumulative and resulted in the creation of basketry of such quality, variety of form, and aesthetic appeal that it was not surpassed anywhere else in the world.

It is felt that such baskets are, in themselves, strong statements about the people that made them and the kind of world in which these people lived.

Fine, beautiful baskets were sometimes woven to be presented to highly esteemed or important people. Even baskets intended



Skilled hands of Mrs. Dosela demonstrate how to use the bark and the young branch for different colors in the basket.

for much more frivolous usage sometimes exhibited almost unbelievable increments of time, material, and consummate skill in their manufacture and rank with the very best in terms of overall artistic achievement.

Most of the truly outstanding of American Indian basketry, still in existence, were made during the second half of the 19th century by tribes in the Northwest, down through the Pacific Coast states, and in the Southwest.

Baskets made prior to this time were nearly all destroyed through the attrition of native use. And afterward cultural disintegration had advanced to the point that comparatively few baskets were woven.

There are, however, some notable exceptions to this assertion. Dat So La Lee, the Washo weaver who had the distinction of being the only American Indian basket maker to achieve even a semblance of international fame for her work, created her finest

masterpieces during the first two decades of this century.

During the same period, the Panamint Indians of Death Valley, Calif., were producing baskets whose technical excellence was seldom equalled in earlier times.

Arizona's Pima Indians produced much of their finest basketry during the period of 1925 through 1940, and the Chemehuevi produced their most desirable work during the first 40 years of the century.

Many other tribes also had one or more competent weavers producing excellent basketry throughout varying portions of the post-1900 period, and in a few instances, right to the present time.

"Basket weaving is a rich and true art," Mrs. Rainer concluded. (Note: Source for some of the material in this article is from the July 1975 issue of the Arizona Highways.)



Veranda and her mother check a young branch of cottonwood near the Provo River for possible use in demonstrating basketweaving for the crafts class (above). In class, they show how to start the core (below).



While walking along the river bank, the family recalled how they gathered and tied into bundles similar branches many years ago in Arizona.

Indians, Missionaries Enjoy Area Workshop In South Dakota

From hundreds of miles in every direction, Indians and missionaries in the South Dakota Rapid City Mission gathered for an Area Lamanite Conference in mid-June at an Indian school near Pierre, S.D.

Nearly 200 adults and youth attended the first-ever conference of this type held in the area. Coordinator for the conference was Charlie Stewart of Pine Ridge, a former BYU student who taught seminary there for two years. He is now back in school at BYU and plans to graduate in about 1½ years.

Stewart coordinated the entire two-day program with District Presidents Lyle LaFramboise of Pierre and Roy Montclair Sr. of Mobridge.

Participants camped on the grounds of the school and used the main school building for classes and special athletic activities.

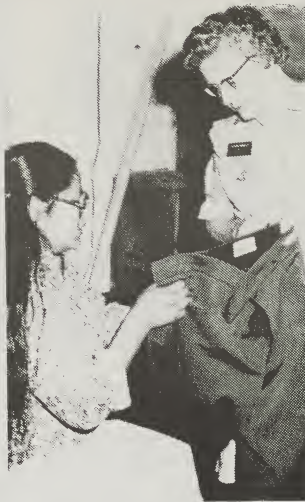
Most participants arrived Friday night and settled into the camping area. A special program was presented by the Polynesian missionaries that evening in the

pow-wow area of the school grounds. Adults and children alike enjoyed the various dancers displaying the slow and fast movements from different Polynesian islands. Many of the missionaries in the area are from Samoa.

On Saturday, adults attended round-robin workshops on alcoholism, livestock and farming, bee-keeping, beadwork and quilting, ancestors and histories, physical fitness, planting and care of fruit trees, home maintenance, Native American music, leadership training and effective communications, family budgets and business economics, home gardens, quilting and clothing, and Native American dances and costumes.

For the youth there were special classes in Indian education, teenage alcoholism and drug abuse, temple marriage, and personality success.

Howard Rainer and William Kelly from the BYU American Indian Services and Research Center presented workshops on alcoholism and leadership training and effective communications.



John Rainer, a counselor in the BYU Indian Education Department, presented sessions on Native American music that were filled to capacity. He was aided by his wife Verenda. They also presented workshops on Indian education for youth, answering questions about college life and the need for education beyond high school.

Most of the other sessions were conducted by LDS missionary couples who had specialties in the respective areas.

Each of the sessions was held in a different room, using displays and materials to teach the participants. Handouts were also given where appropriate.

Several Indians taught how to do native crafts which proved to be an attraction throughout the conference. This included leather and bead work, making useful items with tree bark, and pottery and weaving.

During the conference, participants eagerly exchanged ideas and told of some of their tribal history, since the conference included participants from several tribes — some as far away as Minnesota and into Canada.

After the full-day session, participants and their families were treated to a special dinner of sliced beef (the meat was donated for the conference), Indian stew, salad, frybread, punch and a native pudding.

At dusk, the pow-wow began. Participants donned their traditional outfits and danced to the chanting and drum beat. Dancers were from two to 82 years of age.

During the dance, outgoing mission president Glenn Van



Wagenen was presented a leather deer hide with paintings on it by Herman Elk, a member of the LDS Church from Rapid City, S.D. The painting has three horsemen holding scrolls above their heads, representing scriptures. The symbolic drawing also included a buffalo, thunderbird and eagle. Charlie and Wendy Stewart were also presented a print from Stan Morrill, seminary

director in the Great Plains area.

The next morning, conference participants held special Sunday morning priesthood/Relief Society and testimony meetings before heading for their respective homes. Since this was the first conference in the area, there is already talk of holding one next year and doubling the number of participants from the area.



How to make pants and grow sprouts (top) were among courses given at the conference. Kids feed a baby jackrabbit while participants learn how to make a quilt (right center). The Stewarts (above left) receive a beautiful print from Stan

Morrill while Pres. and Sister Van Wagenen (lower right) are presented an original painting. At lower left, John Rainer talks with youth about going to college. (Photos by Hal Williams)

Youth Suicide Study Reveals Many Concerns

Suicide.

It's ugly, abnormal, and final. It has attracted the attention of philosophers and theologians for centuries. It's perplexed even the most intelligent people.

How to prevent this self-destruction elicits no easy answers, but a recent doctoral degree recipient from Brigham Young University may have found some important answers.

Dr. J. Arthur Weight, formerly of Provo who has been a counselor at Sunset Junior High School near Clearfield the past seven years, made a study of suicides in four Utah counties covering the years 1970-76 for his dissertation submitted to the Department of Educational Psychology.

He studied common characteristics among youth ages 13-25 in Salt Lake, Davis, Weber and Utah Counties. Through psychological autopsy, he identified socio-economic, behavioral, psychological, emotional and religious characteristics. He studied the lives of 58 youths who committed suicide during that period and also studied 59 comparably aged youth who had not committed suicide.

"The most important finding of the study is that more information needs to be made available and placed before the general public regarding the 'warning' signals for recognizing suicidal overtures," Dr. Weight said. "Youths also need others to listen to them and share their confidences and trusts, and they need others to accept them where they are and care enough to become involved with them and be their 'friend.'"

An unsuspected and rather startling find in the study, Dr. Weight noted, is the fact that religious influences and training has not been a deterrent to suicide.

To obtain information for his study, Dr. Weight interviewed 122 persons representing "significant others" in the lives of the 58 youths who committed suicide. He interviewed 180 "significant others" representing the 59 in the non-suicide group. "Significant others" means those individuals closest to the youths—having shared inner thoughts and feelings (close friend, relatives, etc.) or having been raised in and among family members.

"The purpose of having two representative groups within the study was to determine whether or not there were any significant relationship differences between each group," Dr. Weight pointed out.

From the study he concluded that there is basically no significant difference between the suicide and non-suicide group responses regarding socio-economic influences: financial status, personal relationships with others at school and on the job, relationship with the opposite sex, and feelings about current employment status.

In the area of behavioral re-

sponses, he found that there are a number of outward verbal and behavioral signs that might be detected by others when trying to identify suicidal intentions among youth. These include negative verbal expressions directed toward others, or negative overt actions directed toward speeding, drinking, smoking, overworking, worrying, eating too much, losing temper and using drugs.

"While the study showed no significant relationship differences existing between the suicide and non-suicide group responses among the psychological variables, it may be concluded that there is need for more open communication between adults and youth," the counselor said.

"The general public needs to become more aware and concerned about the type of influences and experiences—both positive and negative—youth are having that shape the dimensions and goals in their lives," Dr. Weight pointed out. "Being emotionally prepared to meet and handle successfully the various crises in living is most essential when trying to create a more positive and confident self-image."

Because none of the religious variables in the study appeared to be significant, Dr. Weight concludes that religious teaching and training don't seem to have had

a particular role in helping to deter suicidal involvement unless given serious consideration at the time of crisis. A knowledge of various principles and/or doctrine and even religious activity appear to have had little or no effect upon the suspension or the refraining of the suicidal action.

The religious variables used in the study included thoughts about life after death, suicide as "sin," belief in God and evil spirits, church activity, influence of religious training, and the contribution of religious teachings to life.

"There were common characteristics between the suicide and non-suicide youth responses, suggesting that people can learn to recognize some techniques common among suicidal youths."

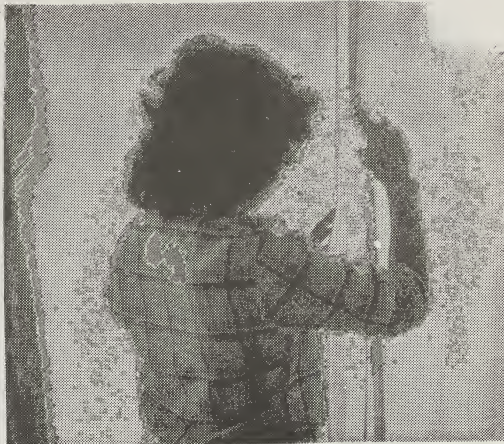
Dr. Weight found it difficult getting information for the study. He obtained some information from public records, but most of the response came from individuals. Doors were slammed in his face, some people clammed up, while others opened up to talk when he explained what his study was all about.

He became interested in the study when he learned that Americans are killing themselves faster than they are killing each other. There are about 80 suicides each day in the United States. That totals about 29,200 each year.

"Because the subject has been taboo in the United States, most suicides have gone officially unreported or often masqueraded as accidents. Yet, suicide has been among the 10 leading causes of death in the U.S. for quite some time," Dr. Weight said.

But there's more concern for the youth.

"Suicide has become the second most common cause of death in the college-age population and the most common cause of death among young Negro women



and American Indian youth," he pointed out.

In 1969, suicide was ranked third as the cause of death among youths 15-19 years of age, an increase of 67 percent between 1954 and 1964. Estimates of the number of suicide attempts to successful suicides among adolescents ranged from seven to 10 attempts to every one suicide completed.

"Suicides among youths has been particularly puzzling to the older generation because youth has always appeared to be 'the best part of one's life,'" Dr. Weight said. "There are some distinct characteristics and features surrounding youth's desire to withdraw permanently from life."

He pointed out that suicide specialists have agreed almost unanimously that the act of suicide must never be viewed with indifference. "It represents both personal unhappiness and the implied belief that the victim's

friends and family have been powerless to help."

"It has been when life's outlook has been of despairing hopelessness that suicide has occurred," the researcher said. "It has happened when there has appeared to be no available path that would lead to a tolerable experience. It has appeared to be the most personal action an individual can take."

"Yet, social relationships have played an important part in suicide and has always had a profound social impact. While suicide seems to aim solely at destroying the self, it has also been an act of aggression against others," Dr. Weight explained.

He said that although the act of suicide continues to be socially taboo in the Western world, attitudes toward the suicidal person have been shifting. "Fortunately, education and mental health advances have encouraged it's study and treatment," he said.

Indian Suicide Rate Above Average

By Wanda Manning
Co-Editor

Suicide is a disease of civilization, touching all economic levels, races, ages, and ethnic backgrounds. The number of suicide attempts have increased steadily each year.

By 1976 the estimate was at least one conscious attempt to commit suicide each minute of the day. Approximately 70 times a day this suicide attempt succeeds.

In just the United States alone, more than 25,000 suicides are reported each year. However, these figures do not tell the true story, since scores of actual suicides are covered up for moral, religious and family reasons.

The suicide rate in some American Indian tribes is at least five times higher than the national average. The overall Indian suicide death rate is almost twice as high. Death by suicide is one of the tragic outcomes of anguish in the Indian community.

Most Indian suicides occur among the young, from adolescence through early adulthood, and are especially common among young Indian males. Looking for identity, adult autonomy, and an independent role in society—the young Indian has to struggle with the conflicting values of tribal societies and mainstream America, seeing limited opportunities in both places.

Emotional conflict appears early in the lives of Indians who

live on reservations. This conflict may be precipitated when, as a child, an Indian is sent away to a government boarding school, a social setting in extreme contrast with Indian societies. Conflict continues to build as the Indian tries to deal with the crucial decision of whether to remain on the reservation or to attempt life off the reservation.

Also, the dissolution of tribal structures has left some young Indians with little to aspire to among their own people. Both on and off the reservation, the average Indian male finds himself, working in low-status, menial jobs. Unable to assert himself in a meaningful way, he often feels frustrated, worthless, helpless, and angry. He may turn to heavy drinking.

For many Indian people—poverty, unemployment, geographic isolation, and cultural conflict are insurmountable problems. As tragic and final as any suicide is, among American Indians suicide underscores a deeper problem of living in a hostile environment.

To understand the Indian suicide problem, one needs to know more about the people as they are and as they live. Indian children are highly valued. They receive permissive care, with little physical punishment. Children do not have many responsibilities and are expected to enjoy childhood because their adult life will be grim enough when they reach it. In situations where abuse may occur, children gener-

ally deny neglect and defend their parents.

The family structure is essentially matriarchal—the grandmother and mother occupy key positions in the family. The male figure is essentially lost in this area. Employment for the male parent is almost nil on a reservation, so the father may step out of the picture so the mother can obtain public assistance for survival for herself and the children. When children reach the teenage plateau, the family considers them able to take care of their own needs to a great extent.

The youths have set goals for themselves, which they begin to realize they are unlikely to meet. Many failures occur in succession, resulting from prejudice, disillusionment about school, and lack of job opportunities. These combine to produce a sense of helplessness, and then hopelessness, in these young people. Unemployment, excessive drinking, and divorce among parents are contributing factors, frequently intensifying the Indian adolescent's feelings of unhappiness and frustration.

The problem of Indian suicide also stems for a confusion of identity. The potential suicide indicates that he cannot cope with the conflict between his Indian culture and the so-called mainstream American culture which surrounds him.

Indians have a deeply imbedded desire to prove themselves whole men and to be successful, without ceasing to be Indian. The

Indian youth lacks real examples of Indians functioning in successful roles, knowledge of his past, and the great leaders of his tribe.

Most works on suicide have pointed to American Indian as having a noble past, a dismal present and no future. These observations cannot help but shape public policy and more importantly, the beliefs of Indians concerning their self-value. There is no one pattern of American Indian suicide and the cultures of American Indian group are not necessarily disturbed forms of the Euro-American pattern.

Recent statistical studies prepared by the Indian Health Service are evidence of the current interest in the phenomenon of self-destruction among North American Indian groups. The Indian Health Service's latest report, "Suicide and Homicide among Indians," points out that suicide is the 10th leading cause of death among Indians. These figures are based on a 1967 population census of 630,000 Indians which includes the Aleuts and Eskimos of Alaska.

This study revealed that Indian suicide rates are greater than those of all other races up to age 45, but less thereafter. The peak of the Indian suicide rate for all Indians occurs in the young to middle adult years, at levels two to four times as high as the corresponding age-specific rates for the general U.S. population. (Sources: Bulletin of Suicidology, U.S. Dept. of HEW and Public Affairs pamphlet on Suicide.)



Verenda Rainer explains details of making a basket of native materials. She and her mother demonstrated their skills and knowledge of the dying art for



Mrs. Betty Simons' class during the summer term.

Indian Students Learning To Preserve Native Arts

By Wanda Manning
Co-Editor

All over the world, aboriginal people and primitive cultures are disappearing at an accelerating pace.

In our time much is being done to preserve the numerous cultures that have so much to communicate to modern man. Prehistoric and ancient rock writings speak of ages now lost in the midst of time. Clay and earth textures tell their stories in forms of pottery and artifacts. Baskets and textiles are eloquent through the weaver's art.

What would be the civilized man of today without the art of weaving? His everyday life is so intimately associated with weaving that he has ceased to think about it. And yet, it is all owing to the work of primitive, aboriginal woman that he is thus favored. For there is not a weave of any kind, no matter how intricate or involved, that the finest looms of England or America can produce today under the direction of the highest mechanical genius, that was not handed down to us—not in crude form, but as perfect as we now find it—by the first basket makers and kind-

red weavers.

Interests in the arts and industries of Indian tribes has grown so rapidly in recent years that whereas, 50 years ago, illustrative collections of the products of these arts and industries were confined to the museums of scientific societies, today they are found in scores of private collections. This popular interest has created a demand for knowledge as to the peoples whose arts these collections illustrate, and of the customs, social, tribal, medicinal and religious situations in which the products of their arts are used.

One of the most common and useful of the domestic arts of the American Indian is that of basketry. It is primitive in the extreme; it is universal, both as to time and location; and as far as is known, it has changed comparatively little since the days of its introduction. It touches the Indian at all points of his life—from the cradle to the grave—and its products are used in every function domestic, social and religious of his civilization.

Hence, as Indian baskets are woven by human beings and are used by them in a variety of relations of intensely human interest, one is studying humanity under its earliest and simplest phases when one intelligently studies Indian basketry.

The earliest vessels used by mankind undoubtedly were shells, broken gourds, or other natural receptacles that presented themselves opportunely to the needs of the aborigine. As his intelligence grew and he moved from place to place, the gourd—as a receptacle for water when he crossed the

hot desert regions—became a necessary companion.

But accidents doubtless would happen to the fragile vessel and then the suggestion of strengthening it by means of fiber nets arose and the first step toward basket making was taken.

It is easy to conceive how the breakage of a gourd thus surrounded by a rude sustaining or carrying net led to the independent use of the net after the removal of the broken pieces, and thus nets ultimately would be made for carrying purposed without reference to any other vehicle. Weaving once begun, no matter how rough or crude, improvement was bound to follow, and hence, the origin of the basket.

In Indian basketry, one may look and find instruction as to the higher development of primitive people. There is no question that baskets preceded pottery-making and the close and fine weave of texture; so the ethnologist finds in the progressive steps of their manufacture a preparatory training for pottery, weaving and other primitive arts.

Indian basketry is almost entirely the work of Indian women, and therefore, its study necessarily leads one into the sanctum-sanctorum of feminine Indian life. The thought of the woman, the art development, acquirement of skill, appreciation of color, utilization of crude material for her purposes, labor of gathering the materials, the objects she had in view in the manufacture of her baskets, the methods she followed to attain those objects, her failures, her successes, her conception of art, her more or less successful

attempts to imitate the striking objects of nature with which she came in contact, the aesthetic qualities of mind that led her to desire to thus reproduce or imitate nature—all these, and a thousand other things in the Indian woman's life are discoverable in an intelligent study of Indian basketry.

With a few exceptions, the makers of baskets are women. In the division of labor belonging to the lowest stages of culture, the industrial arts were fostered by women, the military and aggressive arts by men. It is a well-known rule in these first stages of progress that, with few exceptions, the users of an implement or utensil was the maker of it. There are people on the earth among whom the men are the basket makers. Indeed, for ceremonial purposes, American Indian priests or medicine men are frequently the makers of their own basket drums.

To the uninitiated, a fine Indian basket may possess a few exterior attractions such as shape, form, delicate color and harmonious design, but anything further he cannot see. On the other hand, the initiated sees a work of love; a striving after the ideal; a reverent propitiation of supernatural powers—good or evil; a nation's art expression; a people's inner life of poetry, art, religion; and thus he comes to a closer knowledge of the people it represents, a deeper sympathy with them; a fuller recognition of the oneness; of human life, though under so many and diverse manifestations.

Fine baskets, to the older In-



Verenda checks out some young cottonwood branches for possible weaving material as her mother looks on.



The skilled weavers must be very knowledgeable on which materials will be good for weaving. This willow may be good for a basket.

Metal Plates Revealing History

For thousands of years, scribes turned to metal plates or other metal objects as a means of keeping permanent records of everything from the words of God to commercial accounts, a Brigham Young University professor said recently.

The idea of writing on metal seemed strange to many who heard Joseph Smith proclaim in 1830 that he had translated the Book of Mormon from a sacred history engraved on gold plates, said Dr. Paul R. Cheesman, professor of ancient scripture.

But archaeological evidence found throughout the world indicates that metal was used for a writing material as early as the third millennium before Christ and as late as the 16th Century, he noted.

In a special lecture sponsored by BYU Religious Instruction, Dr. Cheesman spoke of writings on metal that he has examined in museums and artifact collections from Korea to Peru. It was the first time, he said, that he has devoted a complete presentation to a wide-ranging look at the variety of records engraved on metal.

His lecture was illustrated with photographs of the objects he described.

Mankind has always had a desire to communicate and has kept records of its own doings, he pointed out.

Dr. Cheesman quoted from a 1973 fireside talk by LDS Church President Spencer W. Kimball in which the present prophet said that Adam and Eve and their posterity "were taught to read and write in the language which was pure and undefiled." In that language, President Kimball said, Adam and his righteous posterity kept their book of remembrance, including their genealogical records.

There is ample evidence that metal plates and objects were one form of record kept anciently. In the Louvre Museum in Paris, for example, is a stone box containing copper plates dating back to 3,000 B.C. A gold plate on display in that museum was found in Iraq and dates from 2,450 B.C.

Joseph Smith, Dr. Cheesman recalled, said the gold plates from which he translated the Book of Mormon had been stored in a stone box buried beneath the ground. The BYU professor noted that "a team from the University of Chicago discovered the closest and most spectacular parallel to the Book of Mormon plates that has yet come to light: King Darius, in commemoration of the completion of his great palace of Persepolis, placed eight metal tablets (four gold and four silver) in four stone boxes at the four corners of the structure." The tablets contained a prayer for protection.

Among the examples of ancient writing on metal is one of the Dead Sea Scrolls dealing with the Qumran community that existed before Christ; it is engraved on copper.

He cited modern discoveries in Korea, India, Italy, Peru, Mexico and the United States which show that records were often written on metal anciently.

Dr. Cheesman said the Church owns an excellent specimen of writing on silver. The narrow scroll was rolled up and inserted into a copper tube. The scroll,

which was acquired in Israel, originated near Bethany some 400 years after Christ and contains a list of names used to ward off evil influences. A similar item is on display in the archaeological museum in Jerusalem.

Many examples of writing on metal have been found in the New World as well; a gold plate from Peru and a gleaming gold disk from a sacrificial well in Mexico are examples.

"Joseph Smith is not alone any more regarding this modern declaration that ancient American inhabitants in the New World could not only write, but that they preserved the writings in much the same manner as was previously done in the Old World, and on a variety of metals, whatever was most plentiful," Dr. Cheesman said.

Modern scientists marvel at the evidence indicating early inhabitants of the Americas had advanced knowledge of engineering, architecture, astronomy, mathematics and government. "Should not some of these ancient peoples then be skilled in the art of communication, in the manner of their ancestors?" he asked.

A list of examples of writing on metal plates or objects is being compiled and will be available at a later date, Dr. Cheesman said.

Many people have become interested in the Church because of their curiosity about the origin of the Book of Mormon or of the American Indians, he noted. But, he emphasized, "The only way a person will ever know if the Book of Mormon is true is through a spiritual experience. None of this material—none of it—will ever convert."

External evidence supporting the Book of Mormon should simply be valuable tools to interest people in the gospel, he said.

Hoop Dancer Supreme

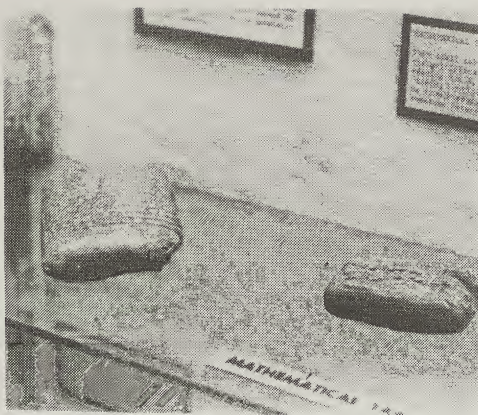
Mike Mansfield, a Choctaw-Maricopa-Hopi from Second Mesa, Ariz., is a former member of the Lamanite Generation and has toured with the group throughout the United States and Canada. He has also fulfilled a full-time mission to the Canada-Winnipeg Mission.

Currently, he is a sophomore majoring in business management and was recently elected as the new Tribe of Many Feathers President.

Mike stated that he really enjoyed being with the group, both touring and performing. While he was with the group, he learned to perform the hoop dance.

Mike says that he learned the dance from another former member of the Lamanite Generation, Tony McCabe, a Navajo from Parker, Ariz. According to Mike, Tony would come in and instruct new members on dancing the hoop dance. This would last for about a half hour each day for a week. Then, according to Mike, they had to practice on their own to develop their own style.

In learning the dance, Mike says that he found out that the different formations represent animals and flowers, and that they had to keep in time with the beat and rhythm of the drum, and that they also had to use different steps, unlike the Indian fancy dance, where the dancing is fast.



Over the centuries, man has written records on various types of materials. Lately, many plates of different types of metal have been uncovered. These are clay tablets with mathematical figures.

BYU Students Attend Indian Women's Confab

By Vickie Manning
The North American Indian Women's Association (NAIWA) held its 9th Annual Convention in Yakima, Washington, in late June. Representing the BYU Indian student body were Rose Smallcanyon, Navajo, a graduate student in home economics education, and Julie McCabe, Navajo, a senior in elementary education.

The North American Indian Women's Association, a non-profit education organization, is organized for the purpose of promoting (1) betterment of home, family life and community; (2) betterment of health and education; (3) inter-tribal communications; (4) fellowship among all peoples and (5) awareness of Indian culture among the North American Indian people.

The theme, "International Year of the Child," was selected

by NAIWA for this year's 9th Annual Conference. Major emphasis was directed toward involvement of children in action-oriented programs for the development and improvement of their lives.

Ms. McCabe was impressed with the leadership qualities of the Indian women and stated, "The women present were determined and out to win the battle for Indian youth." Active involvement in political and service organizations by these women was noted by Ms. Smallcanyon. She said, "The Indian women representatives have a genuine concern for the welfare of Indian children, as well as the entire Indian population."

The guest speakers encouraged individuals to develop projects and present demonstrations or workshops which address causes and goals of child welfare. Representatives' recommendations to the conference participants centered around becoming involved on local and national levels for the benefit of Indian children. Various topics discussed included "Child Abuse and Neglect," "Suicide and the Indian Child," and "Recent Developments in Indian Education for the Handicapped."

Many resolutions were presented to help local communities

3 Classes Added For Fall

Three classes to be added to the curriculum in the Indian Education Department beginning fall semester, 1979, are (1) American Indian Education 396R-Issues in Indian Education; (2) American Indian Education 369R-Indian Lore; and (3) Nursing 102R-Medical Terminology.

Besides teaching American History and Religion, William Fox will teach Am. Ind. 393R-Issues in Indian Education. Class activities will consist of developing individual talents, leadership ability, motivational techniques, organization, and attitude change. This course is recommended for all students interested in obtaining administrative skills.

The instructor for Am. Ind. 396R-Indian Lore is Owen Benion, who also teaches chemistry, geology, and religion in the department. Major class activities will consist of renewing the old ways of the Native American such as studying and working with leather, stone, natural foods (herbs) and early housing developments.

In addition to teaching Health 130, Darlene Herndon will be teaching Nursing 102R-Medical Terminology. The major purpose of the course is to provide students with basic knowledge and understanding of medical terminology. By the end of the course, students should be able to articulate and identify in pursuing a career in nursing, pre-med, health service, or as a medical secretary should enroll in the course.

implement positive programs to make a better world for Indian children, especially to the less fortunate who have long been ignored and neglected.

Ms. Smallcanyon and Ms. McCabe felt their experience at the conference was rewarding. Both women indicated a need for BYU Indian women to become involved in the North American Indian Women's Association. They hope to create involvement in the association at BYU and perhaps become involved in preparing and presenting a workshop at next year's conference to be held in South Dakota.



Mike Mansfield forms an egg with 22 hoops during a dance with the Lamanite Generation (Photo by Mark Philbrick)

For Relatives, Too!

Indian Ed Staffer Performs With 'Ambassadors' In China

By Ken Sekaquaptewa

The steady rhythm of the train's wheels cracking against the tracks began to diminish, and after being hypnotized by the rice paddies and rows upon rows of corn as they passed by our windows in the bright afternoon, I realized that those lush green fields that stretched as far as the horizon at the beginning of our train ride had now become dark, dense structures dimly lit in the darkness of the Shanghai evening.

All during the trip from Hangchow, I thought what a miracle it was that I was really in China performing with BYU's Young Ambassadors, and that I would actually have the chance to meet my mother's family in Shanghai—a city of 11 million people. I still couldn't believe that I was there, even though I had already been in the country for several days and had visited the Forbidden City, the Great Wall, the Ming Tombs, the Summer Palace in Peking as well as the beautiful "garden city" of Hangchow.

Now, as the train began to slow down upon entering the Shanghai station, I remembered that I would probably not be able to recognize my aunt, whom I knew would be there to greet me. But the dream of meeting my grandfather and other relatives was coming true.

The train platform was brightly lit in contrast to the buildings we had been passing. As figures came into view, I began thinking of ways that I might recognize my mother's half-sister.

Among the khaki-clad soldiers and train station personnel, I noticed a woman in a brightly colored blouse and dark pants, running slowly to keep up with the train, and carefully surveying each of the cars as they passed. But soon she was left behind as the train rolled to a stop farther down the tracks. As we began gathering up our carry-on luggage, cameras and other baggage preparing to depart—the woman I had seen moments before stopped right in front of my window as she searched up and down the tracks with a very concerned and anxious look on her face. I felt impressed to open the window to speak to her.

"Aunt Pearl?" I asked, hoping she would understand me. The look of worry and doubt on her face melted at once to tears and a relieved smile as she hurried over to the window and answered, "Ken?" "Ken!"

I smiled back at her, quickly gathered my things together, and as I stepped from the train she greeted me with a hug, her eyes still moist and her smile growing bigger and bigger.

I introduced Aunt Pearl to some of the members of our group as we were directed to the front gate by our guides from the China International Travel Service.

Outside the train station about eight other family members were quickly introduced and be-

fore I was ushered by our tour guide onto our bus, I made arrangements to meet Aunt Pearl at our hotel in the morning.

We had been told that the Chinese people were very prompt and punctual. When I went down to the lobby after breakfast, my relatives were already there waiting for me. Aunt Pearl was accompanied by two of my uncles. One, an uncle by marriage, spoke excellent English and so he became our interpreter. He and his wife, my oldest aunt, were both doctors and they had come from Nanking, six hours away by train just to visit during the time I would be in Shanghai.

We were joined by Bruce Olsen, assistant to the president for University Relations at BYU, and then the five of us proceeded down the street to find a taxi. I thought this to be rather curious since there was a taxi stand at the hotel, but my relatives seemed to know what they were doing.

After several blocks and much conversation between them in Chinese, the younger uncle excused himself to attend to some other business and then the rest of us returned to the hotel where they said it would be easier to get a taxi.

When the taxi finally arrived, we learned that tourists are charged a higher rate than the Chinese. But when Bro. Olsen offered to pay for the fare, my aunt and uncle would not let him.

My grandfather's apartment is located on one of the two main shopping streets of Shanghai. As we drove along, the sidewalks and streets were flooded with people and bicycles. We passed shops of all kinds, including larger department stores and several movie theatres.

After about a 10-minute ride, we stopped in front of a group of small stores with bamboo scaffolding going up several stories. We entered the building where my grandfather lives. There was remodeling and construction going on at ground level, so we had to go to the second floor to catch the elevator. The building appeared to be quite old and the elevator was the type with the sliding metal "cage" for a door.

As we entered the room on the sixth floor, many of the people that I met the night before at the train station were there. But there was one special new face. Rising slowly from a chair, his bright eyes gleaming and a broad smile on his face, was my 86-year-old grandfather. He was short and frail and moved slowly over to me to shake hands, and then we gave each other a long hug, as though we were renewing a long-lost friendship.

He was short and bald except for the thinning grey hair on the sides and back of his head, and he wore several sweaters despite the 90 degree summer heat and humidity.

I was told that he had been quite ill and confined to a bed several months ago, but letters from my mother and myself telling of my brief chance to visit were



While in Shanghai, Ken showed his grandfather (Chen Suming—seated next to Ken) and other relatives pictures of family members in the U.S. (Photo by Bruce Olsen)

like good medicine for him. During my visit, he walked around the room and seemed to be quite alert and healthy.

The room itself was quite small, but quite full. A queen-sized bed took up most of the center area and one wall with a couch and desk along the wall at the foot of the bed. At the left of the bed were a dresser, wooden closet, and a grandfather clock. Against the window on the right were a small refrigerator, a dining table, and another desk with an old TV and radio. There were books everywhere and many photographs on the walls.

To the right of the bed, a door led to a small bathroom that was also used as a kitchen sink. Outside the room near the elevator was another small room used only for cooking. As far as I could tell, my grandfather lived there with a recently married uncle and his wife, and also another uncle and his wife.

As we sat at the small table by the window visiting, Aunt Pearl turned on a small electric fan to help cool us from the heat and also offered us some tea. It was my chance to explain about the Word of Wisdom, which I did, and then we were graciously given some orange soda pop.

During the five hours we were there, many other relatives (at least 15 in all) stopped in to visit, each bringing a gift for me or something to take home to my mother.

One of the most unusual and special gifts was from my grandfather. Before World War II, he was a prominent dentist and he owned a small factory that produced tooth paste. Grandfather's name was on each tube since it was his formula that was used in this popular brand. After the war the business fell into the hands of the government and though his name is no longer on it the same tooth paste is still produced. He gave me a box of 20 tubes to bring back to my family in the U.S.

They hovered over the pictures I gave them of my brother and sisters and their families, and noted happily that they all looked Chinese too! (I decided that I have many of my grandfathers facial features, especially his high cheek bones and nose.)

As we visited, they gave us leech fruit to snack on. They were very juicy and reminded me of large grapes after they're peeled.

We talked about our families, my mother, the life style in the U.S. and the high cost of living compared to China!—my aunt and uncle from Nanking pay only

\$2.50 a month for rent. The average monthly income is around \$30 a month, according to our tour guides.)

One of the most memorable events of the afternoon was the huge lunch they prepared for us. One of my uncles spent the whole morning cooking as the rest of us visited. It took Bro Olsen and I nearly 2 1/2 hours to get through course after course of delicious vegetables, pork, duck, rice, soup, fish, and many things that I couldn't recognize, but we tried everything anyway.

I realized how Americanized American Chinese food is. This was really different. They kept filling our dishes, and when we told them we were too full to eat any more, they told us to rest a few minutes and then more food came! And so we ate!

Finally we told them our stomachs were too full, and so they brought us dessert—a sweet, cool soup type gelatin with fruit in it. It was delicious also. (There's always room for jello!) And then three more courses of food were brought out! It was like Chinese Thanksgiving dinner.

I was able to spend one morning at my Aunt Pearl's apartment while the rest of the group went sightseeing. Aunt Pearl lives with her two daughters in a newer complex of several 13-story apartment buildings near the circular Shanghai indoor sports arena. The apartment had a living and dining room area, a separate bedroom and bath, and a small cooking kitchen.

Aunt Pearl is an artist. During our visit, she showed me many of her water colors, which beautifully combined some of the traditional Chinese style with some more modern, Van Gogh-type Chinese figures, as well as some still life settings.

Dr. Stephen Durrant, our tour director and professor in the Asian and Slavic Languages Dept. at BYU, joined us for lunch, which was a repeat of the previous days meal in duration, proportion and variety. It also included shrimp, fresh water eels, and crab. The Chinese know how to cook and eat!

Ken Sekaquaptewa, a Hopi-Chinese from Oraibi, Ariz., graduated from BYU in 1977 with a degree in elementary education and a minor in communications. While attending BYU, he was a member of the Lamanite Generation and performed with the troupe for three years on tours within the United States and to foreign countries. He also served as the editor of the Eagle's Eye for a year. Sekaquaptewa was honored recently by being chosen as a representative of the Program Bureau to travel to China to perform for the Chinese people. He currently works as the administrative assistant to Dr. John Maestas in the Multi-Cultural programs.

Aunt Pearl's two daughters, named Ding Ding and Dong Dong, were interested in BYU and especially the Music Department since one played the violin and the other played piano. I showed them pictures of the campus and we talked about enrollment procedures, scholarships, etc.

It felt so unusual, during the time I was with my relatives, to be treated like a king by these total strangers who happened to be my family! They were so loving and giving, and I felt at the time as if I had so little to give back to them. But I realized that the best thing I could give them, and something they could keep and remember forever, was the spirit of love and brotherhood of the gospel that the Young Ambassadors were able to share in their performances.

Though the people from the travel service kept insisting that it would be difficult to get tickets for my family to see our show—with a little prompting, they were able to come up with 10 tickets. I wanted so badly for all my family members to see our performance, even to the point of sneaking some of them backstage to watch, but the officials said that would be impossible. A little more prompting finally produced a total of 16 tickets for our show in the Communist Party Central Committee Theatre in Shanghai.

My grandfather rested up all day so that he could come to the performance. It had been months since he had even been out of his apartment. I felt great that we had done one of our best shows of the tour that night.

Afterwards, I was able to gather all my family members in a room off the stage to visit with them and take pictures. I had my camera and also a Polaroid One-Step owned by BYU. The family members were fascinated (as were all the Chinese people who saw us use the camera) to see their pictures develop so quickly. I must have shot at least two rolls of film; setting the pictures down on tables to develop. When it came time to leave the building, I had to quickly grab one of the pictures myself because all the rest had been taken by the family.

Elder James Faust of the Council of Twelve and his lovely wife, who both traveled with us on the tour, came into the room during the "photo session" to meet the family. My uncle discussed the medical school at the University of Utah with Elder Faust, while Sister Faust visited with my aunts and cousins. It was a very special time—like a family reunion.

My greatest memories of China, despite all the beautiful cultural events we attended and the historic and famous places we visited, are of the people. They are humble and so free with their friendship and love. My family was just a magnification of that Chinese spirit of brotherhood. I excites me to know that someday soon they will have the opportunity to accept the restored Gospel. The Chinese people are ready.